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GOD AND MAN

AGNES M. LAWSON

WHAT is God's relation to man? God is the principle of man. Man is the expression of God. God and man are one as principle and its demonstration must be one eternally. They cannot be separated. To speak of one is to infer the other. Mathematics and number are one. Number is not created by mathematics; it is the natural consequence of mathematics and is its revealer.

Music and notes are one. Notes are discovered in the principle of music. Through its notes music is released. It is everywhere present, but we are only cognizant of it through notes. Man did not invent notes. He found them in the principle. He did not invent numbers. He found them in the mathematical accuracy of all creation, everywhere present.

Expression is always in Principle, and expression is demonstration, to show or to reveal. Man is the expression of his eternal principle, God, and is no more in and of himself than a note of music would be isolated from its principle, or a number of mathematics would be separated from its principle.

Yet God must always hold his distinct entity, as man must hold his. God is not man and man is not God. Principle is always distinct from its expression yet eternally one with it. Not to hold each in its right relation with the other is to be out of relationship. "The Father is greater than I." Principle is always greater than its demonstration, for principle holds its manifestation in it.

God knows no man but spiritual man. His representative. His communication to spiritual man is continuous revelation. He does not know material or mortal man, for there is nothing to know of him. From beginning to end he is nothing but a false concept. How can a true concept behold a false concept? How can music hear discord? How can mathematics know error? How can light see darkness? Those conditions are negations, nothings. They are conditions where the truth is not perceived but it is always there to be made manifest to the one of spiritual discernment.

God is everywhere equally present. There is no negation, for negation can only be apparent to sense, never to spiritual illumination. Negation can only be lack of the concept of what eternally is everywhere present.

There is no such thing as empty space. The scientist takes his spectroscope, turns it on a cubic inch midway between the sun and Sirius. Through the spectroscope pass heat waves, light waves, color

waves of marvelous beauty and delicacy, deepening in depth and brilliancy; each group passing through that inch at the selfsame time, yet each maintaining its absolute independence. The power, the beauty, the love, the wisdom, the exactness of God are all registered in that inch. The principle of all that is in that inch and is everywhere present because the mind of God is indivisible. Not to see the all everywhere present is not proof that it is not there; it is merely proof that we have not come to the spiritual discernment of the omnipresence true to itself everywhere. Error is posed before our senses and we are accepting it and therefore cannot see through it the eternal Truth. When we look through an error we see Truth and can correct the error, thus making Truth real to our consciousness.

From the insight of the seer, from the investigation of the scientist, the same verdict is rendered, the unity of all life. The inspiration of the Hebrew prophet, "Behold, O Israel, I am the Lord thy God and beside me there is none else;" the Eastern sage, "That which exists is One, sages call it variously," is matched by the scientist who remarks that "We are ever in the presence of an infinite and eternal energy from whence all things proceed," and the philosopher who says, "There is a Power not ourselves which makes for righteousness."

Omnipresence is dawning through our consciousness with a fullness uncomprehended before. God is the real back of all phenomena. God is verifiable truth.

Omniscience is pregnant with a new meaning. All science is God knowledge. Every discovery of truth gives us more knowledge of God. It corrects the error of sense. It establishes the truths of eternity. "There is a spirit in Man and the inspiration of the Almighty giveth him understanding." God is in constant communication with us when we are in true relationship with Him.

Omnipotence is a resurrected word to us. Sickness is healed, sin is abolished, materiality is destroyed, death is vanquished. We see a new Heaven and a new earth. All power is in God, life, love and truth.

To know God is the aim of all soul travail, and is the secret spur in each soul. We are piqued to this end and cannot stop until we arrive. Children of the Spirit, we peer through the material and see the spiritual. We refuse to be satisfied with the counterfeit; we must have the real.

The real world is not the world of forms we look upon with sense eyes. There is something back of this world enclosing this world. A kingdom wider than the bounds of our great visible universe, and its truth is the one established truth. Jesus called it the Kingdom of Heaven. We journey through it without seeing it until our spiritual vision opens.

Man has subdued the earth, he has controlled the water, he is gaining the control of the air. Man is coming into his earthly inheritance, but he only comes into this inheritance as he gains his divine inheritance. He has dominion over the earth in exact ratio as he has appropriated the divine Mind to do it with. With every step of earth that he has placed under him by mastering it, he has advanced in the comprehension of the divine Mind which alone "owns" the earth and the fullness thereof.

Man's earthly inheritance and spiritual inheritance must keep pace with each other. It takes the spiritual to gain mastery of the earth, for our earth always has been and always will be the amount we control through our comprehension of its principles. "Every place that the sole of your foot shall tread upon, that have I given you, as I said unto Moses." Josh. 1:3 comes to us with a deeper significance. All that we master we have; all that we understand stands under us. Our inheritance is what we have worked out. We have as much earth, then, as we have God, for we have as much as is in our consciousness—no more—no less—just exactly that amount is written to our account in the records of the "Book of Life."

In the Gospel of Luke we read: "Let your loins be girded about and your lights burning; and ye yourselves like unto men that wait for their Lord, when He will return from the wedding, that when He cometh and knocketh, they may open unto Him immediately. Blessed are those servants whom the Lord when He cometh shall find so watching; verily I say unto you that He shall gird Himself and make them sit down to meat and will come forth to serve them."

When we gain the full significance of this, we are astounded at its magnitude and importance. It reverses our idea of God. It places man in a new light, and yet its truth grasps our consciousness. If to serve those whom we love is the greatest joy man can know, why should it not be the greatest joy God has also? He delights in serving us. His life is our life, His love is our love, His substance is our substance. His self-surrender is absolute, and the joy of eternal service His greatest joy as it is ours, His children.

When Jesus announced that "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13), he had discovered that love is the only law. God's life is a given one. It lies eternally before us for our use. God gains His life by giving it to us; that is, He gains expression of it. We only gain true expression of our lives as we lose them or lay them down.

Confucius was asked by Tsze King: "Is there one word which may serve as a rule of practice for all one's life?" The master said: "Is not such a word reciprocity?" There is reciprocity between man and man; there is reciprocity between God and man, a mutual service. God's work for man is involution.

Man's work for God is evolution. It is mutual, for God serves man the model. Man works out this model for Him.

There are no reservations in God Mind. "All that the Father hath is mine." All that the Father hath, all that the Father is, lies before us to serve us, to supply us. We must claim our birthright and work it out.

In the parable of the talents, Jesus would describe God as a usurer. God demands his own of us with the interest increased double. He will accept no less from us. What He has written within us, we must write without us. The image is God's work—the likeness is man's work. Man is God's necessity as God is man's necessity. Without man God's life would be latent, unexpressed; without God man would not be at all, would have no life to express.

God is Love, and love is always true to itself. God is Substance, and substance always equals itself. He is Power, and no power can oppose Power. He is Infinite Mind, and no mind can be outside of the Infinite Mind. God is the one great knowable Presence, all we can know, for there is nothing outside of him to know. We do not worship an Unknown but a Known God, and man finds Him to be El Shaddai—God who suffices in every need of our lives.

Prayer

Prayer is filling ourselves with the Consciousness of the Omnipresence; it is opening our eyes to see that God has given us everything and we do not have to induce God to do anything more for us, all we have to do is to receive.

There are many kinds of prayer: the pleading prayer, the prayer of demand and others, but in Divine Science our prayer-time is called "The Silence" and in the Silence we still all activity and just know that God is Omnipresent and Omnipotent in the world and there is no adverse power nor anything opposed to the Omnipresence. Then in the Silence when we have become perfectly conscious of the Presence and Power of God, we lose our life in the Universal Life and drop every care and worry and let the Spirit guide us. Many people are in doubt as to whether the voice which they hear is the voice of the Spirit or their personality, but if they seek earnestly and faithfully and will listen closely, they will know the voice of Truth, for all personality drops away. The Divine Science prayer is a prayer of recognition and thanksgiving.

Fasting in Divine Science means giving up all our old beliefs and opinions and seeing everything in the Light of Truth; it does not mean external sacrifice in any way.

All day Wednesday I was bothered with a seemingly bad cold in my head and everyone in the office thought I was going to have the influenza. When I arrived home my mother was very much worried and to satisfy her and set her mind at ease, I promised I would not report at the office the following morning unless I was very much better—in my heart I knew I would be. When I retired that night I realized that God was forever and everywhere present in the world as Health and then I realized that the Spirit

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PRACTICAL LESSONS IN DIVINE SCIENCE

MRS. C. L. BAUM

LESSON 8—Topic: Thou Shall Not Want

TO THOSE who understand the Divinity of the Self, the place and position of man in God's universe, and the Great Law of Circulation, there can be no sense of lack.

It is our recognition of man as the living expression of God and our realization of the Infinite Supply close at hand that brings to us our manifest good.

If we might but know that God, the Father of us all, is directly available in the most minute details of our daily life, that human affairs are Divine affairs, how much easier would be our every-day experiences!

Each day brings a new opportunity to conform to the laws of the Universe through understanding and co-operation, but if we fail to co-operate, we blunder around, missing our supply and resisting or resenting the very things that are created for our highest good.

In healing any belief of lack we are obliged to overcome the mental disorders that blind us to the abundance of supply that is everywhere, for unless doubt, worry and discouragement are given up there is but little chance for improvement.

The Divine Presence never forces its unlimited supply upon us, and we cannot receive it if our mental doors are shut and our spiritual eyes closed, for we are asleep to the abundant substance which is our inheritance from our Source.

The environment that surrounds us is the reflection of our mental condition, or in other words the action of mentality is always the cause of the external effect.

People generally do not wish to believe this, for it is so much easier to blame luck, chance, or other people for our failure to make good than it is to take the responsibility upon ourselves.

The Divine Science teaching about right thinking, whether in the great essentials of life or in the smallest details, has not as yet sunk deep enough into our mentality, hence we hope to escape the consequences of our own foolish thinking by a camouflage of self-pity and by casting our burdens upon the world of effects about us.

What we need in times of darkness is self-confidence, assurance, a cheerful spirit, and a conscious trust in the Law of Compensation which works alike for all.

If we never know lack within, we shall never become acquainted with lack in our external world, but just as long as we "feel poor" and complain of our bad luck and "terrible circumstances," we shall continue to lack in all manner of ways.

In Divine Science we take as our Basis the Omnipresent Mind of God, which Mind is universal, spiritual, harmonious and perfect; from this Mind spring the fixed, changeless, eternal laws of harmony which in their action create a perfect Universe.

The rules by which the Individual is taught to think and speak are logical and demonstrable. The

invisible Power of the Father works through man silently but always in Divine Harmony. It is we ourselves, failing to co-operate, who cannot receive the many blessings ready for our use.

Jesus, who understood the Laws of the Universe infinitely better than we of the present generation, said, "Give and you shall receive," but people generally believe that they must receive before they can give, and limit their ability to receive by this mistaken belief.

In a thousand ways this law may be proved, but we in our foolishness think that we can reverse the law and get without giving, and reap without sowing.

If in your daily life you give a rose here, a charity there and a cheery word elsewhere, the end of the day will have brought you many blessings, unconsciously received and unsolicited, yet of permanent benefit to you.

No one can circumvent the eternal Law of Compensation, but we can begin today to co-operate by giving freely of the things we wish to receive; we give love if we wish to be loved; have faith in others, trust in the eternal Goodness that pushes its way through the selfishness of the world. If we hoard things and greedily hold on to them it indicates a total lack of faith in the Divine supply, but if we give freely, we make room for better things to come to us.

We outgrow our houses, our environment, through an inward unfoldment, just as children outgrow their clothes, but unlike the child, we are often afraid to make the change into a larger house or better environment lest we lose something in so doing.

The following paragraphs taken from my book, "Studies in Divine Science," published in 1909, give concrete directions for the demonstration of the law of supply and I have never since had reason to doubt their working power:

"Be careful in applying the law of co-operation—giving that we may receive—that your motives are only the highest.

"Let the secret analysis of your Soul reveal only purity of heart and honesty of purpose. Do not give merely that you may receive. Give in order to open the channel, that the Divine abundance may flow through you.

"Give because it is the law of your Being to give; receive because it is the law of your Being to receive.

"It is just as necessary to receive as it is to give; we need only to be actuated by the right motive.

"The secret of any failure to demonstrate supply is the subtle desire to get something for nothing; a pauper is one who has not the conscious ability to circulate the things of God. All supply is of God, and if we fail to circulate the supply of which we are conscious, we become paupers.

"Remember always that the law of supply is based upon circulation and not upon accumulation."

The Problem of Evil

By JUNE B. BENEDICT

WHEN the novice in Divine Science who has forged a new understanding of life, life which expresses its Truth in perfection of being, everywhere and at all times alike, is suddenly confronted by a seemingly contradictory statement of evil, its place, process and purpose, he is brought face to face with one of the working problems of his faith, that he must demonstrate over and over again, under different phases of his development. There is no running away from it. For it follows him insistently even into his inner consciousness.

Webster in his definition of evil gives it an almost absolute character, "That which produces or threatens sorrow, injury or calamity"; and moreover a personal characteristic, "The disposition to do wrong." If he had modified produce by "seems to produce" one might have imagined that he sensed the apocryphal mark of the work, but as a matter of fact his two definitions merely make plainer the cleavage between the personal and impersonal opinion of a scholar given to finding his illustrations wholly in the outer.

All of us have seen the results of what we called evil in the lives of the persons nearest us and in larger terms noted its apparent foundation on laws of cause and effect, as exact as those pertaining to physical science.

Once grant this premise and the results will follow in all their logical horror in a manner to substantiate one's worst fears.

But does that mean that unalterable law caused them to come forth or was it one's own opinion, becoming infixed in their expression? If there is any truth in the teachings of Jesus, in the experiments of physical scientists, in the comparative knowledge of philosophers, then we live in a Universe, One Principle, One Substance, One Expression. Now, then, do you ask in that case whether evil is not necessarily a part of the One-All, for there cannot be two powers or law of opposites uniting ultimately on neutral ground?

You are forgetting your premise. If the absolute is Perfection, or Creation the part which seems to have no share in perfection is inferior to it, and that which is inferior is only relative, the relative necessarily has no existence save in that which it borrows from the absolute.

We have borrowed our conception of evil from a mistaken belief in two powers, lending the one an autonomy which it does not possess.

In its proper adjustment to life we should see it as transition, process between ignorance and knowledge, between the earthly and the spiritual. *It is a ferment which expresses itself in action, undirected by understanding.*

In our thought of it as something with powers of its own, pitted against the Spirit of Goodness, we have mistaken the shadow for the sunlight, raised an altar to our Golden Calf of Fear and Worship, to our conception of ignorance and materiality. The force of evil is in its subtle disguise, the disguise that can be pierced alone by the keenness of our spiritual vision.

We see at last that evil is only Truth transposed. And we ourselves of our desire to compete with God have transposed it. But not all our boasted power can alter a single element of what it is eternally; and in the rays of ultimate Light man is read backwards as clearly as he was formulated in the law and order of his spiritual birth. Juggling with Truth does not modify Being!

Let me give an example. The drunkard is one of the most widely accepted illustrations of the power of evil. And yet Munsterberg tells us that the desire for drink is the need of expression for some spiritual element in life which is seemingly denied him. In our straight-laced, unimaginative existence drink releases his inhibitions, opens to him a new, free realm of experience. Is he not one who thirsts for the Water of Life and we have given him the gall and wormwood of condemnation?

In Troward's definition of evil as "the disintegrating element which precedes upbuilding," comes a modern comprehension of the disturbances of the world, Bolshevism and Reactionary Government alike. Ignorance as the instrument of progress is not so heretical as it sounds. "Perpetual warfare of what is absolutely special or personal with what is Universal, the adjustment of our individuality to Universal Law," Tagore.

One day we shall not deny evil, which is ignorance; but contain it, transmute it, with our perfection.

"No weapon that is formed against thee shall prosper. In righteousness shalt thou be established. Thou shalt be far from oppression, for thou shalt not fear, and from terror, for it shall not come nigh thee." Ps. 54:17.

MORNING

Rejoice, whatever anguish rend your heart,
That God has given to you the priceless dower
To live in these great times, and bear your part
In Freedom's crowning hour;
That ye may tell your sons who see the light
High in the heavens—their heritage to take—
"I saw the powers of darkness put to flight;
I saw the morning break."

—Owen Seaman.

There is no place where we cannot pray. There is no place where we cannot love, and, while we love and pray, we share the Omnipresence of God.—*The Master Christian.*

Prayer

CONTINUED FROM PAGE 2

of God was within and about me, and that I could not be "out of Health." In a short time I lost my life fully in the Universal Life and knew that the God-Life was active in me and that there was nothing to fear, for God was all, both invisible and visible.

When I awoke the following morning I was very much improved and really my condition could not be compared with that of the evening before, and so I reported at the office and everyone was very much surprised to see me. It was just another demonstration that the Truth never fails.

A STUDENT—D. M. H.

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IN GOD WE TRUST

In Newness of Life

THE gift of God is eternal life. However, nothing is forced upon us. We can accept the gift and enjoy it here and now or we can be dull and indifferent and plod along in the same old way with but few glimpses of the meaning of real life.

Every good gift has been given us, but we are nevertheless to work out our own salvation. In Sunday School we tell a story that illustrates this: Once upon a time a father built a beautiful home for his children. When they went to live in it he told them that it was stored with everything they could possibly need. They would have to search for the hidden treasures, but if they sought diligently they would find. Now a great part of the pleasure of living in this wonderful home was the joy they felt in discovering its riches. So surely as they lacked anything it would not be long before one of them would touch a hidden spring and a hitherto unseen door would fly open revealing just what they needed. And so they formed the habit of expecting good things and they were never disappointed.

Our planet is just such a storehouse. In the material realm we discover what makes for bodily comfort and adornment; the earth is crammed with treasure, but the coal, iron, gold and precious stones are out of sight and must be dug for, appropriated, used. The forces that charge our atmosphere were not thrust upon our knowledge; they waited centuries for our recognition, and doubtless many more are waiting our further research. Moreover, man has to do more than merely discover the existence of a force; he must study it to learn its law of expression and he must apply this understanding to his daily needs. The outer abounds in supply, every physical and mental demand is satisfied there.

In a universe so rich in good, shall our spiritual natures starve? Is there not something at hand to fully satisfy the inner man, to feed the hungry soul? May this not be found in this gift of Life Eternal which John says is ours?

John also says, "And this is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

To know God as the universal presence in which we live, move and have our being gives us understanding of Jesus, His message and His life, gives us understanding of the Christ-Spirit within each soul and we walk in newness of life. For touching the same great principles which imbued His life we are purified, the spirit of love possesses us, the consciousness of God heals, supplies and gives power; we enter into his joy. We comprehend what Paul meant when he tells us to die to the old man and

put on the new; and also in his affirmation, "I no longer live but Christ liveth in me."

This transformation that comes through the renewing of the mind shows outwardly. We approach our work in newness of spirit; our neighbor becomes as ourselves; life assumes new aspects of richness and beauty.

"If we have become united with Him in the likeness of His death, we shall be also in the likeness of His resurrection." Romans 6:5.

If we die to false conceptions of self and to human delusions as Jesus did, we, like Jesus, shall rise into newness of life. Then we can say with him, "Be of good cheer; I have overcome the world."

The Passing of the Medicine Bottle

We are certainly making long strides forward when we read such words as these, and they concern us all because they concern our health. And it must be well borne in mind that the writer, Sir William Osler, M.D., is unquestionably the foremost living American physician and the highest authority on drugs in the medical world. He says what follows in the "Encyclopædia Americana":

"The new school does not feel itself under obligation to give any medicine whatever, while a generation ago not only could few physicians have held their practice unless they did, but few would have thought it safe or scientific.

"Of course there are still many cases where the patient or the patient's friends must be humored by administering medicine, or alleged medicine, where it is not really needed, and indeed often where the buoyancy of mind, which is the real curative agent, can be created only by making him wait hopefully for the expected action of medicine; and some physicians still cannot unlearn their old training.

"But the change is great. The modern treatment of disease relies very greatly on the so-called natural methods, diet and exercise, bathing and massage; in other words, giving the natural forces the fullest scope by easy and thorough nutrition, increased flow of blood, and removal of obstructions to the excretory systems or to circulation in the tissues.

"One notable example is typhoid fever. At the outset of the nineteenth century it was treated with 'remedies' of the extremist violence—bleeding and blistering, vomiting and purging, antimony and calomel, and other heroic remedies. Now the patient is bathed and nursed and carefully tended, but rarely given medicine.

"This is the result of the remarkable experiments of the Paris and Vienna schools into the action of drugs, which have shaken the stoutest faiths; and partly of the constant and reproachful object lesson of homeopathy. No regular physician would ever admit that the homeopathic 'infinitesimals' could do any good as direct curative agents; and yet it was perfectly certain that homeopaths lost no more of their patients than others. There was but one conclusion to draw, that most drugs had no effect whatever on the diseases for which they were administered."—*Ladies' Home Journal*.

WE PRAY AND WE FAST

ADA B. FAY

BECAUSE life is God it must be eternal, self-existent, the everlasting I AM, the Being who was and is and shall be, whom nothing can efface.—*Science and Health*.

This idea is more fully unfolded in Divine Science wherein this Eternal I AM is known as the Whole, both universal and individual, including all that can say "I AM."

We have seen that every existing thing, man and the universe, by very existence affirms, I am Being. We have also seen that there is but One Being (state), therefore that all Being is Divine.

"Existence is the proof of Being" and is forever united with Being. Being is made visible in existence, and this invisible and visible are one Life, one Mind, one Substance.

Whatever is universal is also individual and belongs equally to each individual. All the Wisdom I am is yours. All the good, all the possibility and power that I am is yours and everyone's.

Whenever any privilege or power is claimed for one beyond another, know that personality is speaking. True individuality never claims anything separate or apart from any other individual.

"Verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Be thou removed, and it shall remove, and nothing shall be impossible unto you. Howbeit, this kind goeth not forth, but by prayer and fasting."

In this new vision of man we see him as eternal Being, not subject to birth or death. Birth is but the unfoldment of the Infinite Life into expression, the coming forth of the Inmost Form into living form, as the lily unfolds from its bulb.

To follow this new vision requires effort of will and purpose because we must now "break every yoke" that our supposed union with the external has placed upon us.

The "mountains" to be removed by our word are the burdens that our own words have imposed upon us. "Every man's word shall be his burden." It is work to break up old habits of thought and to form new ones. Our work is not to make ourselves anything we are not now and forever, but it is to make our thoughts accept the I am that I am and discard all else. "Believe that ye have received" is the starting point of our work.

In prayer we admit "that which is perfect," in fasting discard "that which was in part." We enter the closet (silence), by fasting we "shut the door," by prayer we "open the mouth wide."

We empty by fasting; we fill by prayer. In prayer "the windows of heaven are opened," in fasting "the world of the ungodly" perishes.

Fasting is the denial of the personality. Prayer is the affirmation of the individuality. "He that loseth his life shall find it." He that loseth belief in his personality findeth his life in his individuality.

"Prayer is not overcoming God's reluctance, it is laying hold of His highest willingness." Prayer is

the form of Divine healing; fasting is the form of Divine forgiveness. As long as we recognize healing we shall need also to acknowledge forgiveness.

Jesus sent forth the seventy, "two by two," for "This kind goeth not forth but by prayer and fasting." When we no longer need to "fast," we no longer need to "pray." When we cease to need forgiveness, we shall cease to need healing.

Divine Science heals by Divine Understanding and places in a student's hand the method by which he may reach that understanding.

Faithful work in our present stage of unfoldment will hasten the day. When are we to practice our prayer and fast? "Without ceasing."

When a patient comes to us our work for him should already be done! Useless to *practice* on the patient and expect success. Accomplishment in any line is the demonstration of past faithful work. Truth is made practical only by practice.

Prayer and fasting seem to be opposite exercises, but in the truest sense they are a unit. In all nature we find One Principle expressed in two ways: one we may call the stillness, the other the action. In stillness work is begun; in action it is carried out. In silence strength is gathered, in action it is produced.

Life seems asleep in winter; nature has entered the silence that in spring shall break forth in beauty.

Electricity presents the same rule. Negative and positive blend to make completeness. In our daily living, rest and work are equally shared. Night is the stillness of the soul; day is its action.

Whatever our idea of the past may be, our present responsibility is clearly seen. It is a step into the Eternal Now. Let this moment be eternity and known as filled with the changeless Truth. We are one with this Perfect Presence now, we claim our sonship, we declare for ourselves. I am, not, I have. What I have today may be gone tomorrow, but what I AM I can never lose.

If we cannot at once cease dependence upon experiences, let us at least hold very loosely to them and with faith in our birthright begin the cultivation of that God-given faculty that shall guide us into all Truth. By faithful practice of the presence of God we bring our thoughts into the way of Intuition, for through this we come to know before we reason, and to understand Being before we act.

Seed have been found in the hands of mummies that have been planted and grown after centuries of neglect. The Life Principle cannot die, neither can Divine faculty be lost; it only awaits cultivation.

In prayer we plant the "seed" in its native soil. We recognize that our individual possibilities all spring from Being Divine and that now we may truthfully claim that nature as our own. In fasting we remove every obstruction to its complete unfoldment, until the "Glory of the Lord" is seen to "cover the earth as the waters cover the sea."

Dominion Over Environment

RUTH P. TOBIN

It is important to be master of the environment, rather than have circumstances or conditions rule, for if we give place to inharmony we reap the fruits of inharmony, and our lives are weak, useless, miserable. On the contrary, we must have dominion over every adverse condition, and so live that the environment may be redeemed, for there is no phase of inharmony that cannot be mastered.

"You cannot travel within and stand still without. A man's character is the complete sum of all his thoughts. Men do not attract that which they want but that which they are." Because of this knowledge I can go forth today blessing all in my world. I can be so kind, so loving, so helpful, so pure, so poised, so efficient that others will want to know the Truth.

Is someone in the family cross, irritable, "hard to get along with"? Let me first be sure that I am always poised, self-controlled, loving and patient, and this attitude that co-operates with the God-Presence will dominate; a quiet, loving atmosphere will prevail in the home. Is someone gloomy, sad, always "looking on the dark side"? Then must I know that in this God-Presence is light and good-cheer, and when I am with this one I must make a point of being the very essence of optimism and joy, until he catches the spirit of cheeriness.

If I seem to lack friends, to feel the need of companionship, then I must forget to criticise, must feel a loving, congenial unity with those I meet; I must be smiling and happy, and so develop in character that my very presence suggests good will; above all, prove myself friendly to others; then shall I be sought after as a companion and a friend.

A thing is valuable only in the proportion that it is useful; if we could not use Truth to help train our children, to gladden our homes, to build up a successful business, would we value it? It helps fashion a garment, bake cake, meet financial obligations, write a letter, satisfy employer and employees; there is nothing either in the activity of the home, the activity of the business world or any other place that is too small for the practical application of Truth.

Do not think of the many times you have failed; it is whether you refuse to accept failure that counts. Will you, a child of God, with all the resources of Infinite Power at your command, allow discouragement to be your master? "Life is a Marathon in which persistence triumphs." Don't be a quitter. We must endure. "Love never faileth." The urge of the Spirit impels us to go on from glory to glory throughout all eternity. Progress, growth, is the Law of Life, and Life is the Joy of Being.—*Compiled from "Daily Studies," by Leon Greenbaum.*

CURE FOR SHELL SHOCK

Surgeon General Ireland is reported to have told the Senate military committee that more than 2,000 American soldiers in France who were suffering from shell shock were cured by the news of the signing of the armistice.—*New York Times.*

ALLIED HEARTS BOUND CLOSE

One of the phenomena which has come out of the war is the bewildering exploits of the children of the allied countries, says the *Chronicle* in the August edition. As an example of the maturity, or rather the inspiration, in the very young, the *Chronicle* offers in testimony the accompanying prose by little Odette Gastinel, a French school girl:

DISTANCES

It was only a little river, almost a brook; it was called the Yser. One could talk from one side to the other without raising one's voice, and the birds could fly over it with one sweep of their wings, and on the two banks there were millions of men, the one turned toward the other, eye to eye. But the distance which separated them was greater than the stars in the sky. It was the distance which separates right from wrong.

The ocean is so great that the seagulls do not dare to cross it. During seven days and seven nights the great steamships of America, going at full speed, drive through the deep waters, before the light-houses of France come into view, but from one side to another the hearts are touching.

Radical changes to produce a new race of preachers for the era of reconstruction were urged yesterday by the Educational Association at the Hotel La Salle. Returning soldiers, the speakers said, wanted practical, virile things.

Dr. L. J. Birney of the Boston School of Theology declared:

"Theological dust and high-priced music won't do for the coming generation. Merely to save souls on the basis of 'safety first' is a perilous doctrine. The preacher must speak today in terms of living and justice and good deeds rather than in beliefs in old doctrines."

The Rev. E. S. Tipple, D.D., of the Drew Theological Seminary, New Jersey, said:

"We must stop fussing over the Apostles' Creed and train our preachers so as to meet the real needs of men today. Out of the war have come clearer ideals, and the principles of Christ stand out in bolder relief."

The Rev. James A. Beebe, D.D., of the Iliff School of Theology, said "that the day has come when money given for the endowment of our schools cannot interfere with the freedom of teachings."

The Rev. Dr. Charles M. Stuart, D.D., of the Garret Biblical Institute, Evanston, took the college presidents to task for sending men to the theological schools who knew so little about the Bible. He added:

"One of your college boys who came to my school was asked, 'What were the ten plagues of Egypt?' and he answered, 'The ten virgins.'"—*Chicago Herald and Examiner*, Friday, January 10, 1919.

The best feature of many of the troubles we are prone to worry about is the fact that most of them never come. It was Lowell who said: "Let us be of good cheer, remembering that the misfortunes hardest to bear are those that never come."

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Incorporated, 1898, Under the Laws of the
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The objects for which said College are incorporated are: To establish a college for the purpose of instruction in the law and order of Divine Healing as declared by Jesus Christ, and for the promotion of the religious, educational and ethical principles which are known as Divine Science, and to grant and confer degrees, diplomas and ministerial certificates to graduates.

To establish and promote the organization of churches and colleges of Divine Science in the State of Colorado and elsewhere.

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